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ON REGENERATION.

(Concluded from page 326.)

3. The liturgy of the church is next to be examined. In this which is claimed as the strong hold of the advocates for baptismal regeneration, I acknowledge there is some ambiguity of expression, and it is by comparing one part with another that we come at a correct view of the whole. As in the scriptures, we interpret an ambiguous passage by one or more that is plain, so in the liturgy we must adopt the same rule of interpretation.

The definition of sacraments collectively is applicable to both Baptism and the Lord's Supper.—A Sacrament is defined “*an outward and visible sign of an inward and spiritual grace: given unto us, ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof.*”

Can that which is the outward and visible *sign* be the *thing* of an inward and spiritual grace,—be the grace itself of which it is the sign? Names are signs of things.—Is the name of a thing, the thing itself of which it is the name? When the Church declares that a sacrament is the outward and visible *sign* of an inward and spiritual grace, does she mean to say, that the sacrament is the grace of which it is the sign?

The 25th article answers this question “*Sacraments were not ordained by Christ to be gazed on or to be carried about, but that we*

should duly use them. And in such *only as worthily* receive the same, they have a wholesome effect or operation.”

Is there then a necessary connexion between the outward and visible sign and the inward and spiritual grace? Had Simon Magus, who received the outward and visible sign the inward and spiritual grace too? Did not the thief on the cross receive the inward and spiritual grace without the outward and visible sign.

Our catechism teaches us, that there is something required of persons to be baptized—as *repentance* whereby they forsake sin, and *faith* whereby they steadfastly believe the promises of God. These qualifications imply a regeneration even antecedent to the administration of the rite of baptism.

In the Lord's Supper there is an inward part as well as in baptism. And this is the body and blood of Christ, which are spiritually taken by the *faithful*, and by the *faithful* only. If there is an inseparable connexion between the outward sign and the inward and spiritual grace in baptism, must there not be also an inseparable connexion between the outward sign and the inward and spiritual grace in the Lord's Supper. If so, is there not a complete transubstantiation.

But our Article teaches us that “*the wicked and such as be void of a lively faith, although they do carnally press with their teeth the sacrament of the body and blood of*

Christ, yet in no wise are they partakers of Christ."

A minute consideration of the baptismal service, which is said to contain the doctrine in question, would protract this part of the examination to an immoderate length. I shall therefore take the most prominent traits only, to present to your readers—premising, however, that the Church in all her offices, takes for granted the honesty and sincerity of professions voluntarily made, and she pronounces her judgment accordingly.

Thus in the order of confirmation, the Bishop, after this question “Do ye here in the presence of God and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name at your baptism, &c.” And after the persons to be confirmed have answered in the affirmative, the Bishop declares them regenerate. This is a conditional declaration of the Bishop, that implies the correctness and sincerity of former promises and engagements.

A similar transaction takes place between the minister and the person to be baptized. Timely notice must be given to the minister that due care may be taken in the examination of the person presenting himself for baptism, and that he may be exhorted to prepare himself with prayers and fastings, &c. The proper season having arrived, the minister exhorts the congregation “to call upon God the Father, through our Lord Jesus Christ, that he will grant to the person about to be baptized, that he may be baptized with water and with the Holy Ghost, or that he may receive remission of sin by spiritual regeneration,” and this language is to be particularly noticed, “Doubt ye not therefore, but earnestly believe that He will receive this present person, truly repenting and coming unto him by faith, &c.” What then is to be said of him, if he

is baptized in unbelief and impenitence? Is he then regenerated? Has he become a partaker of the new and spiritual birth? Is this the sense of the church?

After all this precaution on the part of the church, the person to be baptized makes his renunciation of sin and Satan, professes his faith in Christ, and promises that he will “obediently keep God’s holy will and commandments, and walk in the same all the days of his life.” Then after appropriate prayers he is baptized, and in the judgment of charity, he is declared “regenerate and grafted into the body of Christ’s Church.” Suppose all this were done in the case of an unconverted Jew, who like Simon Magus “is in the gall of bitterness and in the bonds of iniquity,” would we say of his baptism, that it is a regeneration? Does the church mean to say this of any that have not faith and repentance? I think she does not.

The most ambiguous part of the liturgy, is that for the baptism of infants. In order to explain this, we turn to this question in the catechism, “Why then are infants baptized, when by reason of their tender age they cannot perform them?” That is the condition, faith and repentance, that are required in baptism. The answer follows “Because they promise them both,” (that is faith and repentance) “by their sureties, which promise, when they come of age themselves are bound to perform.” The sponsors in baptism promise for the child, as a guardian during the minority of an heir acts for him, or as a regent during the minority of a prince personates his sovereign.—The promises are all made *in the name of the child*, and when he comes of age he is bound to perform them. The church contemplates the obligation as imposed upon the child, and supposes the same conditions attached to the obligation as in the case of

adult baptism. The prayers, and the engagements are similar, and the same charitable construction is put upon the promises to fulfil the requirements, and then the child, in the judgment of charity is declared "regenerate and born again of water and the Holy Ghost," (not *in opere operato*,) by the administration of the holy sacrament. If this language is not hypothetical, it must express more than the advocates for baptismal regeneration intend to express by it, for most of them with whom I am acquainted, suppose a regeneration ecclesiastical, or an introduction into the visible church, and that only to be effected by baptism.

The scriptures as well as the liturgy, make frequent use of hypothetical expressions. To use the language of bishop Bradford "It is the way of the scriptures to speak of the visible members of the church of Christ under such applications and expressions, as may seem at first hearing to imply, that all of them are truly righteous and holy persons. The reason of which is, that they are visibly and by profession all this."

The church has adopted a similar phraseology, when her visible members are called regenerate, because by profession they may be so. This charitable construction is put upon all the professions, promises, and engagements in every part of our formularies. This accounts for a variety of expressions which cannot be understood except as hypothetical, and which were never designed to be taken in any other sense.

4. The Homilies are sermons that were first published in the reign of Edward VI. Having been designed as explanatory of the doctrines of the Church of England, they were to be read for the instruction and edification of the people, and as they are acknowledged both by the English and the American articles of religion, they must be re-

ceived as explanatory of the doctrines of the church to which we belong.

In the first part of the sermon for Rogation week we have this language, "If they were asked again who should be asked for their regeneration, and for their salvation, whether their deserts, or Gods goodness only, although in this point every one confess the truth of this matter sufficiently in his own person, yet let David answer in the mouth of them all, Not unto us O Lord, not unto us, but to thy name give all the thanks for thy loving mercy and thy truths sake."

It is evident that the regeneration spoken of in this passage is a change of heart, for it cannot be understood in any other sense, without destroying the force of the expression, and doing violence to the rules of interpretation.

The first part of the sermon for Whitsunday, presents this subject to our view in a manner that cannot be misunderstood. "Where the Holy Ghost worketh, there nothing is impossible, as may appear by the inward regeneration and sanctification of mankind. It is he (the Holy Ghost) which inwardly worketh the regeneration and new birth of mankind. There are three several and sundry persons in the Deity, so have they three several and sundry offices proper unto each of them, the Father to create, the Son to redeem, and the Holy Ghost to sanctify and regenerate. And such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men they were before."

This language of the church is full and clear in proof that regeneration signifies something different from baptism. Here we are taught that the Holy Ghost doth regenerate, and when men are thus regenerated, they are so changed, that they are noth-

ing like the men they were before. Does baptism always so change men, that they are nothing like the men they were before? Do the Homilies confine this change to the sacrament of baptism? No, they speak of this change as the work of the Holy Ghost who useth means, but is not confined to means.

The reformers then who wrote these Homilies and the Churches that have adopted them, never intended to say with your correspondent, "that baptism is a regeneration."

5. The sentiments of the Fathers of the reformation,—the men who composed the formularies of the church are best understood, by their own declarations and the declarations of their cotemporaries. In all ambiguous terms and phrases, we are authorized to interpret their signification by the use of the same term in their other writings, or in the writings of those who had similar views, and lived at the same time. As the question in the present case relates to the use of the term regeneration or new birth, and the signification attached to it at the time of composing the formularies of the church, it is proper to examine the writings of the most distinguished men who were concerned in the reformation. It is not unfrequently asserted, that regeneration was used almost exclusively to denote baptism, until after the reign of the persecuting Mary. The authorities that I shall adduce, shall be from writings of an earlier date. They shall be either from the writings of the men who composed the formularies of the church, or from their cotemporaries.

I have before me several volumes containing the writings of the great and good men of that age, and the candid reader will not be displeased to see pretty copious extracts from their works.

I begin with Tindal, a man distinguished as the first translator of the

Bible into the English language. He interprets the words of Christ to Nicodemus thus. "He that hath the spirit through faith, and is born again and made anew in Christ, understandeth the things of the spirit." In his dissertation on baptism he observes, "The washing without the word helpeth not, but through the word, it justifieth and cleanseth us. The washing preacheth unto us that we are cleansed with Christ's blood-shedding. They that do good, are first born of God, and receive of his nature and seed and by reason of his nature and seed are first good ere they do good."

John Frith, a very learned and pious man, who suffered martyrdom in the reign of the bigoted Mary, has left us a treatise on baptism, in which we find this language. "The outward sign doth neither give us the spirit of God, neither yet grace, that is the favour of God. If the spirit of God and his grace were bound unto the sacraments, then when the sacraments were ministered, there must the spirit of grace wait on, and where they were not ministered should be neither spirit nor grace, but this is false, for Cornelius and all his household received the Holy Ghost before they were baptized. Thus we may see, that baptism bringeth not grace but doth testify unto the congregation that he which is baptized had such grace given him before, so is baptism a sacrament, that is the sign of an holy thing." And again, after explaining the rite of circumcision, he says, "And in like manner may we say of our baptism, he is not a christian man that is washed with water, neither is that baptism which is outward in the flesh but that is the very baptism which God alloweth, to be baptized spiritually in the heart, of the which our baptism is but a sign."

Cranmer who was also a martyr, gives this explanation of the new birth, "If we will be the heirs of God and everlasting life, we must be

born again, and sanctified or made holy. Now this new birth or sanctification the Holy Ghost worketh in us—Learn therefore good children, that all we must be made holy and new men, by the virtue of the Holy Ghost."

In his book on the sacrament he says, "By whose supernatural grace all godly men, be first by him spiritually regenerated. And our spiritual generation by him is plainly set forth (not effected) in baptism, and our spiritual meat and food is set forth (not effected) in the holy communion of the Lord's Supper."

In a confession of faith drawn up by Clement, who was one of the pious reformers, we have these words, "Therefore until the spirit of regeneration be given us of God, we can neither will, do, speak nor think any good thing that is acceptable in his sight."

The character of Bishop Latimer, is well known. He suffered Martyrdom in the reign of Queen Mary. With his declaration on the subject of regeneration, I shall close my extracts from the Fathers of the reformation.

"Our Saviour saith to Nicodemus, except a man be born again he cannot see the kingdom of God, but how cometh this regeneration? by hearing and believing the word of God, for saith St. Peter, we are born anew; not of mortal seed, but of immortal by the word of God." And in a sermon preached before King Edward, Latimer observed, "He must have a regeneration. And what is this regeneration? It is not to be christened in water, as these fire brands (the papists) say, and nothing else. How is it to be expounded then? We be born again—Not by a mortal seed, but by an immortal—What is this immortal seed? By the word of the living God, by the word of God preached and opened. Thus cometh in our new birth."

I shall not trouble your readers

with any comments upon these authorities. They speak for themselves, for one another, and for the church, in the age in which they were written, and they will shew to the latest generations, that the men who accomplished the reformation in England, believed in a regeneration distinct from baptism, and in no way necessarily connected with it.

Having thus attempted to shew from the Scriptures, the Articles, the Liturgy, the Homilies, and the declarations of the Reformers of the Church of England, that we may be sound churchmen, and believe in a regeneration, or a new and spiritual birth, not necessarily connected with baptism, I take the liberty to request your correspondent, to bring forward his reasons for the sentiment he has advanced, and he will find an attentive reader in his Friend, and Brother

Latimer.

For the Churchman's Magazine.

MESSRS. EDITORS.

If you think that the inclosed Sunday School Address can be useful by being inserted in the Churchman's Magazine, you will please view it among things cast in unto the offerings of God, as a well intended trifle, and dispose of it as you please.

I remain, as ever, willing to serve the good cause in hand in every way I can; and very respectfully and cordially Yours,

C.

SUNDAY SCHOOL ADDRESS.

Beloved Children,

God Almighty, the Creator of all things, and our Heavenly Father has been pleased to grant you the blessing of existence, where the means of grace may be enjoyed. You are blest, also, with religious parents and friends. These, impressed with a full conviction of the vast importance

of their holy religion, are anxious, that your youthful minds should be early stored with a knowledge of its divine truths. This knowledge, wonderful and excellent in its nature and suited to your wants, they are convinced is the true wisdom from above. They are persuaded, also, that by God's grace assisting their endeavours and yours, it can make you wise unto salvation.

Feelingly alive to your interests both temporal and eternal, they have been careful to provide for your instruction in these heavenly truths. For this purpose, you were by them devoted to God in holy baptism. They engaged, that the means and opportunities of obtaining early religious instruction, should be provided for you, as the Church expects and requires. And with these you have been favoured, through their pious parental care and the good will of other friends.

The Church, too, is pledged on your behalf, to teach you betimes "The fear of the Lord, which is the beginning of knowledge." When you were by holy baptism made members of Christ and children of God; you became more peculiarly, objects of your Heavenly Father's regard and of the solicitous attention of his Church. Hence it is, that in the Church, Sunday schools have been instituted. And hence, you have been blest with the opportunity of receiving catachetical instructions in such a school.

Here also, your Heavenly Father hath raised up for you other friends, than those to whom you are bound, by the endearing ties of kindred and blood. Desirous of aiding the laudable design of the Church, and anxious to promote your future welfare; these persons have devoted their attention to you, in this house of prayer upon this sacred day of our Lord. For this kindness to you, they expect no reward, but that return of gratitude, which you can and ought to

make them, by remembering affectionately this love of theirs and by keeping carefully in mind, the good instruction which under God, they have been instrumental in giving you. But their delightful employment, so generously engaged in for your sakes, is now to be discontinued for a time. With much pleasure they witnessed your application to the proper business of the school, as well as progress in this most useful kind of learning. Yours are the advantages to be derived from what has been a pleasure, both to them and yourselves. But the Sunday school is now closed for the present season. And in discharging my duty on the occasion, I feel a peculiar satisfaction, because I cannot but believe, that the advantages, you have here enjoyed, will be to you subjects of pleasing recollection; as well as means of leading you to the practice of early piety, and consequently, to usefulness and respectability in the world.

God has placed you here upon earth in a scene, where you must act your several parts. You cannot be indifferent spectators. And, that there may be performed profitably for yourselves and honorably for your friends, he has put you in possession of great and inestimable privileges, in his visible Church.

In recalling to mind this goodness of your Heavenly Father, it becomes my duty to remind you, of the many obligations of gratitude you are under to your earthly parents; whose tender care so kindly watches over you, and to those friends of yours and of religion, by whom your improvement in divine knowledge, has been so affectionately sought. Their reward is with him, 'who seeth in secret.' Yours, too, is the result of his blessing. The benefit also, which may be derived to you from what is so profitably begun, are in a great measure, left to your choice. Existing, however, in future prospect only,

they can be easily lost ; or they may be as easily secured, by your future exertions—by a continuance of that diligence, which it is understood, has distinguished your respective classes.

You will not think, I presume, that your search after religious knowledge is at any time unimportant. Such wisdom is more precious than rubies. Your search for her should be earnest and assiduous as for hid treasures. Let increasing attention mark every step you take, in the path of piety. And let your souls become every day, more and more earnestly desirous to lay up in store a good foundation, against the time to come, that so, you may be better secured against temptations, in this ‘naughty world,’ and ‘lay hold on eternal life.’ Strive to grow in grace daily, while growing in age : that you may be ‘in favour with God and men’. He, who made, and who redeemed, will then be pleased to accept you, when he shall see fit to call you hence ; and so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

This world is not the only place, in which you are to exist. There will be another life after death. In the world to come, your Heavenly Father, who here so tenderly loves, will be pleased to receive you unto himself, for his Son Jesus Christ’s sake. He will even grant you an endless life of happiness there, provided that you neither neglect, nor mis-improve your religious privileges here, and learn betimes, to ‘believe in him, to fear him, and to love him with all your heart, with all your mind, with all your soul and with all your strength,’ as you have been instructed, and as your duty is, ‘to worship him also, give him thanks, put your whole trust in him, call up on him, honour his holy name, and his word all the days of your life.’

These particulars of duty, which

you and all of us owe to God, as well as others, towards our neighbour of equal importance, have been taught you in the excellent Catechism of the Church. They are founded upon the doctrines contained in his holy word. The book which reveals this will of God, and which was written for our learning by his holy spirit, is the Bible. And here, let me remind you, that one important particular of your duty is, to read the bible attentively and think seriously upon the important truths it contains. For, as the true fear of the Lord is best derived from early and familiar acquaintance with its sacred contents ; so it is your duty to apply daily and diligently to that source, which God’s Holy Spirit graciously opens before you. You cannot indeed expect to understand all its mysteries. Nor will you easily comprehend all the knowledge it communicates of heavenly things. Be not discouraged, however, on this account. ‘Search the scriptures,’ and God will bless your endeavours. He will give you more grace from day to day ; and will enable you to walk, henceforth more diligently in his holy ways :—for ‘to him that hath shall be given, and he shall have abundance.’ Have a disposition to improve this and all other means of grace vouchsafed you and he will cause you to derive from them, greater benefits, will bring you more effectually to the knowledge of his grace, and enable you under all trials, ‘to run with patience, the race that is set before you.’ Let no day pass, without reading some chapter in your bible. But, upon the Lord’s day, above all, let it engage your attention.

Let it be your business and delight, To read therein by day, and meditate by night.’

In this way, your spiritual attainments will be constantly increasing, as your youthful years roll on. ‘Every day will bring along with it some new accessions’ of religious knowl-

edge, will open to you hidden stores of that wisdom, which through Christ's merits can prepare you for everlasting felicity, in his glorious presence. Go often, we entreat you to the fountain of divine truth. There get wisdom, and with all your getting get understanding—that understanding of this fallen sinful nature, which can be derived from no other source. Hence, you will be brought to a more thorough sense of your own unworthiness, and taught to depend supremely,—nay, solely upon the mercy of God in Christ.

In that course of instructions, founded upon God's word, which has so often engaged your attention, you have learned, 'that the sinfulness of this depraved nature leads us to offend personally, against God's holy laws; and that we all deserve his displeasure and condemnation:' but, that we have been redeemed from sin and eternal death, by the blood of Christ; being required to practice repentance and faith, as condition of our acceptance with the Father of mercies. Let the exercise of this duty be in you that 'Godly sorrow, that worketh repentance unto salvation not to be repented of.'— Be ready always to confess your faults, and not only to your earthly parents, but above all, to your Father in Heaven, who sees in secret all your actions. He watches over you for good, and graciously promises that whosoever 'confesseth and forsaketh his sin, shall find mercy.'— 'Humble yourselves under the mighty hand of God,' daily imploring his pardon, his forgiveness of your sins. Let your faith be that saving faith, which you have been taught, is evidenced by holy living—by manifesting good works, and bringing forth the fruits of righteousness.

Think not, however, that you are of yourselves, by mere human strength 'sufficient for these things.' Your sufficiency is of God, who hath made you his children by adoption and grace. You need the constant

assistance of God the Holy Ghost to enable you to do your duty, in the several stations, to which it shall please the maker of all things to call you, in the course of his Providence. Upon this gracious assistance, we exhort you to depend. Beseech him who made you, to do away your offences and accept you, for the worthiness of his Son Jesus Christ whose precious blood cleanseth from sin.

We commend you now, to God the Father, God the Son, and God the Holy Ghost; three persons and one God, whom you have been taught to reverence, adore and worship. Let his grace rule in your hearts and regulate your conduct; so will he love and defend you, in all your passage through the wilderness of this world. O may you be enabled to walk in his most righteous ways:—may you continue his forever, and daily increase in his holy spirit more and more until you come unto his everlasting kingdom. And may he be pleased, so to direct sanctify and govern both our hearts and bodies in the ways of his laws and in the works of his commandments that we may all come finally, 'to the land of everlasting life'; and have our portion, with angels and the spirits of just men made perfect, in the Church triumphant above, for Jesus Christ's sake. Amen.

STATE OF THE CHURCH.

(Concluded.)

PENNSYLVANIA.

The Diocese of Pennsylvania consists at present of the Bishop, twenty-nine Presbyters, four Deacons, and forty-four congregations.

Since the last stated General Convention, the following persons have been admitted by the Bishop of this Diocese, to the holy order of Deacons:—Charles P. M'Ilvain, (since

removed to the Diocese of Maryland,) Joseph Jaquett, Thomas H. Taylor, (under letters dimissory from the Bishop of South-Carolina,) Peter Van Pelt, jun. (since removed to South-Carolina,) and Richard U. Morgan.—5.

Within the same period, the following Deacons have been ordered Priests:—The Rev. Charles G. Snowden, the Rev. John Rodney, jun. the Rev. William A. Muhlenberg, the Rev. Samuel C. Brinckle, the Rev. Mannin B. Roche, the Rev. William Thompson, the Rev. Peter Van Pelt, jun. (under letters dimissory from the Bishop of South-Carolina,) and the Rev. Joseph Jaquett.—8.

The following Clergymen have taken charge of the parishes annexed to their respective names:—The Rev. William A. Muhlenberg, associate Rector of St. James's, Lancaster, and St. John's, Pequea; the Rev. Jehu C. Clay, Rector of St. James's, Perkiomen, and St. John's, Norristown; the Rev. Benjamin Allen, from Virginia, Rector of St. Paul's, Philadelphia; the Rev. William Thompson, from New-York, Rector of Trinity Church, Pittsburg; the Rev. William H. De Lancey, from New-York, an Assistant Minister of Christ Church, St. Peter's and St. James's, Philadelphia; the Rev. Moses P. Bennet, from Connecticut, Minister of Christ Church, Greenburg; the Rev. Samuel Sitgreaves, jun. Minister of St. Stephen's Church, Wilkesbarre; the Rev. Richard U. Morgan, Rector of St. Paul's, Chester, and St. Martin's, Marcus Hook; the Rev. Joseph Jaquett, Minister of St. James's, Bristol; the Rev. Joseph Spencer, Rector of St. John's, Carlisle; the Rev. James Montgomery, Rector of St. Stephen's, Philadelphia; the Rev. Gregory T. Bedell, Rector of St. Andrew's, Philadelphia; and the Rev. John P. Baus-

man, jun. from Maryland, Minister of the Churches in Fayette county.

The Rev. Joseph Hutchins has returned from Barbadoes, and resides in Philadelphia. The Rev. Dr. Wilson is Professor of Systematic Theology in the General Seminary. The Rev. Joseph Spencer is Professor of Languages in Dickinson College, Carlisle. The Rev. Norman Nash is at present officiating at Huntingdon and its neighbourhood.

There are ten candidates for holy orders. Several young men are preparing to become candidates.

This Diocese has been deprived by death of the Rev. Joseph Turner, the Rev. Slator Clay, the Rev. George Woodruff, and the Rev. Elijah G. Plumb.

Charles G. Snowden, and Manning B. Roche, formerly Presbyters of this Church, have been displaced from the ministry, agreeably to the provisions of the seventh Canon of 1820

There have been duly organized in this Diocese, and received into union with its Convention, St. Stephen's Church, Wilkesbarre; Trinity Church, Southwark; St. Mark's Church, Mantua; St. Stephen's Church, Philadelphia; St. Andrew's Church, Philadelphia; and Christ Church, Greensburg.—6.

The following Churches have been consecrated by the Bishop:—St. James's Church, Lancaster; Trinity Church, Easton; St. Mark's Church, Mantua; Trinity Church, Southwark; and St. Stephen's Church, Philadelphia.—5.

Confirmation has been administered in the following Churches:—St. John's Church, New-London; St. David's, Radnor; St. James's, Lancaster; Christ Church, Leacock; St. John's, Pequea; Trinity Church, Easton; St. John's, Carlisle; Christ Church, Adams county; St. John's, York; St. John's,

Norristown; Trinity Church, Southwark; All Saints' Church, Lower Dublin; Trinity Church, Oxford; St. Mary's, Chester county; Bangor Church, Churchtown; and in several Churches in the city of Philadelphia. The number confirmed was 618.

The number of baptisms reported since the last General Convention is 1591, of whom 196 were adults. The number of communicants reported to the last Diocesan Convention is 1606. Sunday Schools exist in many of the parishes, and are flourishing. Their effects have been highly beneficial both upon pupils and teachers. 1587 scholars were reported from 11 congregations. Bible classes have been established in some parishes, and have been found highly advantageous.

In consequence of the exertions of some respectable ladies of the city of Philadelphia, a Scholarship has been established in the Theological Seminary by the deposit of \$2500 in its Treasury. In aid of the same institution, a board of agents, established in Philadelphia, has collected \$1500.

The Church in this Diocese has exhibited much interest in the concerns of the Domestic and Foreign Missionary Society. Several public meetings were held in Philadelphia to promote its important objects. Eight Auxiliary Societies have been organized. Some of the Clergy have been made patrons by the female members of their congregations. The Treasurer's statement shows that in Pennsylvania there are 10 patrons, 9 life subscribers, and 71 annual subscribers.

The interest thus exhibited in the cause of this institution, has not, and, it is trusted, will not affect the concerns of those societies which have been established to promote the welfare of the Church within the bounds of the Diocese. The Society for the Advancement of Christianity con-

tinues its useful labours. Eight Clergymen have acted as its Missionaries, or have been assisted from its funds, while they were endeavouring to build up infant Churches. Three Missionaries are now in their employ, and they are anxious to obtain some more. They are in possession of the stereotype plates from which the standard edition of the Book of Common Prayer, authorized by the last General Convention, is published. This society, and the Pilmore Society of St. Paul's Philadelphia, recently established, have aided six young men in their preparation for the ministry. Tracts, Homilies, and well selected books for Sunday Schools, are published and distributed by societies formed for the purpose. The Episcopal Fund is increasing in a manner highly gratifying to all the members of the Church. The resources of the Corporation for the Relief of Widows and Orphans of Clergymen, are quite extensive; they exceed \$30,000. The venerable Bishop of the Diocese still continues at the head of the first Bible Society ever formed in America. The annual meeting of the Convention has been altered of late, on purpose that it may not interfere with the anniversary of the Bible Society of Philadelphia.

In consequence of a resolution of the Convention of 1822, the greater part of the Clergy have devoted a portion of their time to vacant congregations, and to those vicinities where hopes are entertained that Churches may be established. The result has been considered highly useful. At comparatively a very small expense, about 40 Sundays have been devoted to Missionary labour, and a proportionable number of sermons have been preached.

DELAWARE.

The Diocese of Delaware continues nearly in the same state it was

at the meeting of the last General Convention, with the exception of some improvements in repairing and building Churches. There are 14 Churches in this State, mostly in good repair. Nine of which are under the pastoral care of the three Clergymen resident in the State.

Immanuel's Church, at New-Castle, has been rebuilt, and ornamented with an elegant steeple. This was effected by the well directed effort of a small number of families. This Church was consecrated last fall by the Right Rev. Bishop White. St. James's parish, near Stanton, are building a commodious Church; and some improvements have lately been made in some of the Churches in other parts of the Diocese; and we discover an increasing desire for the prosperity of our venerable and apostolic Church in this State: and it appears to us that a great and effectual door is now open in this Diocese, for the most zealous labours of Christian Missionaries; and the most sanguine hopes are entertained that one united effort will be made to rescue this branch of our venerable Church from final ruin. Although a gleam of hope beams upon the Church in this State, yet its condition is still deplorable, and speaks to the general Church in the language of supplication, and seems to say,—Come over and help us—help us to rescue this once important part of our Church from final ruin. And may we not indulge the hope that the time is not far distant, when, under the blessing of the Great Head of the Church, the united efforts of the Clergy and Laity will produce a general reformation, and evangelical piety will spread its benign influence to every part of this Diocese; and the primitive and interesting service of our Church be duly performed in every congregation!

There are in the State three officiating Clergymen, and about three

hundred and fifty communicants. The Canons and Rubrics of the Church are in most respects generally observed; and there is in some parts of the State a growing attachment to the Liturgy of the Church.

MARYLAND.

Since the meeting of the last General Convention, the prosperity of the Church in this Diocese has been steadily progressive. The number of communicants has considerably multiplied; and in general there is an increasing attention, among the different congregations, to the services of the sanctuary, and a continued call for the labours of devoted ministers. From the address of the Right Rev. Bishop to the Clergy and Laity assembled in the last Convention, the following paragraph is an extract:—"When I look back to the depressed state of the Church at the time I entered the holy ministry, and contrast that state with the present appearances, my heart expands with joy, and I am completely confirmed in the belief, that to extend the limits and the influence of this truly apostolic Church, nothing is wanting but a sufficient supply of well educated and faithful ministers."

Deeply impressed with a conviction of this truth, the Convention had, for some time past, been anxious to place within immediate reach, such facilities as might encourage the efforts of those young men who are solicitous of being duly prepared for the high and responsible office of the Gospel ministry. At their last meeting, in 1822, the following proposal was brought before them—"Resolved, that it is now expedient, in reliance on the blessing of God for success, to establish a local Theological Seminary." This resolution, as appears from the recorded votes, was adopted by a very large and respectable majority of both or-

ders. On this measure, some diversity of sentiment has existed. The House of Clerical and Lay Deputies refrain from the expression of any opinion on the merits of this measure. To the Bishop of the Diocese, it may be deemed due to state, that this act of the Convention has met with his decided disapprobation and strenuous opposition. The progress and influence of this institution are now in experiment.

At the same Convention it was also resolved to establish a Diocesan Missionary Society for the State of Maryland, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. A Constitution was adopted, and a Board of Managers elected, of which the Bishop is, *ex officio*, the President. Those societies which had been previously established, continue their operations with encouraging success. The Prayer Book and Homily Society, especially, promises much aid to the general interests of the Church, and great utility to its individual members. On the whole, the members of this Diocese have reason to be thankful to the Great Head of the Church, and to rejoice in those tokens for good, which they have been privileged to receive.

VIRGINIA.

No material alteration has taken place in the condition and character of this Church since the last report. The number of its ministers had increased until the last year when, by deaths and removals, it was reduced to the number reported to the last triennial Convention. Some valuable ministers have been lost to the State by reason of the great difficulty of procuring a support for them in these times of unparalleled pecuniary embarrassment.

Since the last triennial Conven-

tion a measure which had long been deemed of high importance to the interests of the Church in Virginia, has been pressed on the attention of its members: to wit, the establishment of a Theological School in some suitable situation within the Diocese. It has pleased a gracious Providence so to bless the endeavours, that the sum of \$14,000 has been subscribed, a considerable part already paid, and a good prospect held out of ultimate success. The fund for the support of the Bishop is still gradually increasing.

As to the spiritual condition of the Church, to which all outward means are intended to be subservient, it is hoped and believed that its ministers faithfully declare the whole council of God, and that just views of religion prevail among the congregations committed to their care. God continues to be gracious in the gift of his Holy Spirit, and considerable additions are made to the Church of such as, it is hoped, shall be saved. It is particularly worthy of grateful acknowledgment, that an unusual display of the power of religion has of late been witnessed in the town of Fredericksburg. The hearts of many have been most deeply affected with a sense of their lost condition, by nature and practice; they have earnestly inquired "what shall we do to be saved;" they have attended anxiously upon the assemblies of God's people; from house to house, as well as in the public temple, the life giving word has been preached to them, and importunate prayer offered up to the God of grace for their pardon and sanctification. The result has already been the conversion of a goodly number to the Lord who bought them—and a deep solemnity and anxious spirit of inquiry seems generally to pervade the congregation.

Long may this happiness continue to the Church of Fredericksburg, and may all the Churches of our

land obtain the same blessing from the Lord.

NORTH-CAROLINA.

The prospects of the Church in this State are equally as bright and encouraging as they were represented to be in the General Convention of 1820. Its renewal resembles indeed less the restoration of an old and decaying, than the healthful growth of a young and vigorous plant. This appears, not only from the rapid augmentation which has already taken place in its numbers, but from the principles of increase which it appears to possess within itself. Its present prosperity is visible in the addition to the numbers of its congregations and clergy, in the erection of new Churches, in the increase of baptisms and communicants, in the greater zeal manifested for the fundamental doctrines, and correspondent practices, of our holy faith in general, and of the government and discipline of our Church in particular; also in the formation of Bible, Prayer Book, Missionary, and Tract Societies, and societies for the encouragement of industry, and relief of indigence.

There are at present twenty-five congregations in this State, being seventeen more than was reported at the General Convention of 1820. Most of these, however, are small, and but badly provided with ministerial services. Some are attended by Missionaries, at regular, indeed, but long intervals; while many have to depend entirely on the occasional visits of the parochial Clergy. This want has been supplied, as far as possible, by the appointment of Lay Readers, and much benefit has apparently resulted from the measure. Congregations have, in some instances, been saved, in a good degree, from dissolution; greater interest has been produced for the cause of the Gospel, and a better acquain-

tance contracted with the more common forms and ceremonies of the Church.

There are eight Clergymen at present officiating in the State, viz.—The Rev. Adam Empie, St. James's Church, Wilmington; the Rev. John Avery, St. Paul's Church, Edenton; the Rev. William Hooper, St. John's Church, Fayetteville; the Rev. Richard S. Mason, Christ Church, Newbern; the Rev. William M. Green, St. John's Church, Williamsborough; the Rev. R. J. Miller, Christ Church, Rowan county; the Rev. Thomas Wright, Calvary Church, Wadesborough; and the Rev. Robert Davis, Missionary. Besides the duties rendered to the Churches to which they are now particularly attached, the Rev. Messrs. Wright, Miller, and Green, perform Missionary services in the congregations nearest the field of their regular labours. Completeness has recently been given to the organization of the Church in this Diocese, by the election and consecration of the Rev. J. S. Ravenscroft, as Bishop thereof: an event which we hail with every demonstration of Christian joy; and for which we are bound to render unfeigned thanks to the Great Head of the Church; an event which promises the most incalculable benefit to this portion of Christ's kingdom. This Diocese had, indeed, as far as was practicable, been blessed with the counsel and fatherly care of the pious and diligent Bishop Moore, of Virginia; and deeply and gratefully sensible were all of the importance and benefit of his labours. But his being resident in another Diocese, and the multiplied concerns of that Diocese rendering it impossible for him to pay such attention as was necessary to this State—the election and consecration of a Bishop was eagerly desired. And unanimously has that election, and most happily has that consecration, been effected.

Since the last triennial Convention, but three Clergymen have removed from the State:—The Rev. Gregory T. Bedell, now Rector of St. Andrew's, Philadelphia; the Rev. Samuel Sitgreaves, who acted a short time as Missionary, and is now in Pennsylvania; and the Rev. John Phillips, now in Virginia. The following ordinations have taken place within the last three years:—The Rev. William Green, and the Rev. Robert Davis, to the holy order of Deacons; and the Rev. R. J. Miller, to the order both of Priest and Deacon, in the year 1821. In 1822, the Rev. William Hooper, the Rev. William M. Green, and the Rev. Thomas Wright, to the order of Priests. The following persons are at present candidates for orders in this State:—Mr. George W. Freeman, of Warrenton; Mr. George W. Hathaway, of Wadesborough; Mr. —— Moss, of Warrenton.

The following are lay readers:—Mr. George W. Hathaway, Wadesborough; Mr. Walker Anderson, St. Mary's Chapel, Orange county; Mr. Ichabod Wetmore, St. Matthew's Church, Renston; Mr. James Marsh, St. Thomas's, Bath; Mr. Jarvis B. Buxton, Zion Church, Beaufort county.

A neat and commodious Church has been erected at Warrenton; one is in rapid progress at Washington; and a very elegant one is nearly completed at Newbern. The Church at Williamsborough has been thoroughly repaired; and the attention of the congregations in general seems to be turned to the erection of new, or the reparation of decayed, places of worship.

The baptisms, since 1820, have been about 430; and the number of communicants, as at present stated, are 480; but this is far from the exact number, as a great part of the congregations not having the benefit

of regular ministerial attendance, their true state cannot be reported.

It is evident to those who have observed the condition of the Church in this State, that a greater zeal for the Gospel, and a higher standard of moral principles and conduct, have been produced among its adherents. A greater knowledge has been acquired of the distinguishing principles of our Church, and an increasing attention has been paid to its forms and ceremonies.

The hope of increased prosperity depends on the prospect of greater stability in those congregations which have been already formed; but which, as yet, walk with the feebleness and hesitation of childhood; on the formation of new congregations, where Churchmen are resident; and, lastly, on the effects to be produced on ground not yet occupied, in places where Christians of no denomination have as yet laboured, we may almost say, have as yet existed.

It is believed, that, generally speaking, the canons and regulations of the Church, are as regularly attended to in this, as in any other part of our Church.

A munificent bequest of from fourteen to fifteen thousand dollars has been recently made by the late Mrs. Blount, of Tarborough, for the purpose of erecting a church in the city of Raleigh.

SOUTH-CAROLINA

Since the last General Convention, the number of Clergy in this Diocese has increased. In 1820 there were twenty-seven; there are at present thirty-five, the Bishop, 28 Presbyters, and six Deacons. Some of the parishes have been endeavouring to create permanent funds. In one of the parishes, the planters had taxed themselves, in addition to their annual contribution,

two per cent. on the proceeds of their crops ; and thus have created an accumulating fund, which will soon equal the amount, when its interest will be applicable to the support of their Rector. In another parish, several individuals have given each \$1500 to create a fund for the same purpose. The fund for the support of the Episcopate, which was commenced in 1818, is gradually accumulating. It amounts at present to about \$8000. At the suggestion of the Bishop, a Committee has been appointed to inquire into the state of the property belonging to the Church, in parishes where there exists no vestries, and to adopt measures for securing the same to the use of the Diocese.

Within the period, embraced in this report, there have been admitted to the order of Priests, six :—David I. Campbell, J. W. Chanler, Henry Gibbs, R. Dickenson, E. Rutledge, and Peter Van Pelt ; the latter by the Bishop of Pennsylvania. And to that of Deacons, also six persons of this Diocese :—W. H. Mitchell, E. Philips, B. H. Fleming, F. H. Rutledge, M. Motte, and T. H. Taylor ; the latter by the Bishop of Pennsylvania. The number of candidates recognized by this Diocese, is four.

The Rev. Thomas Osborne, who had removed into Ohio, has returned to the parish he formerly had in South-Carolina. Six young men from this Diocese have been pursuing their studies preparatory to the ministry, at the General Theological Seminary.

There are at present thirty-five organized congregations. Five of them are vacant. Since this State was settled by Christian people, there has never been so many ministers of our communion as at present.

The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina has essentially

contributed to the present promising condition of our Ecclesiastical concerns. It has aided several of the parishes, otherwise unable to support ministers. The missionaries sent forth at different times, have all, with a single exception,* derived their whole support from this society. It is formed on the most comprehensive plan, being at once a Bible, a Prayer Book, a Tract, a Missionary, and an Education Society. Its books have been distributed in most of the parishes. It has aided several young men while engaged in their academical studies, preparatory to theology ; after which, it has been hoped, our Theological Seminary, by Scholarships, or otherwise, would provide for them. It possesses a select library, which contains about one thousand volumes, and is increasing, instituted more particularly for the use of the Clergy and the candidates for the sacred office.

The Charleston Protestant Episcopal Missionary Society, composed of Young Men and others, designed to act as auxiliary to the elder institution, when necessary, and to send Missionaries beyond the Diocese, within which the earliest society is restricted, has had a Missionary for nearly two years at St. Augustine.

The exciting among our youth an interest in the cause of the Redeemer and his Church, and the regulation of their zeal by well established principles, are among the valuable effects which appear to have resulted from this association.

The Ladies' Domestic Missionary Society is supporting, for the second year, a minister for the benefit of the poor, and such persons as hold the faith of the Church, but are not connected with any of our congregations. The flock thus gathered, at present meet in a room for public

* The mission to Cheraw, here referred to, was partly maintained by the Young Men's Society.

worship, but measures have been adopted for erecting a church. It is designed to accommodate the poor, the stranger, the seaman, and others of our communion, who, in the city of Charleston, need such a charity. Of this Missionary Society, the Bishop remarks in his last address to the Convention, "consisting of respectable pious female members of our Church, it is characterized by a zeal of Christian charity, as prudent as it is unostentatious, and adorned with the meek and quiet spirit, which, in the sight of God, is of great price."

This church, the worshippers at which will be subjected to no expense, will also afford additional accommodation for our coloured population. It appears that a large number of this class, both bond and free, have a decided preference for the worship of our Church. In communicating to them Christian instruction and incitement, many and peculiar difficulties are unavoidable. But it should be recorded as an encouragement to perseverance, and in gratitude to the Giver of Grace, that the salutary influence of Christian motives, is evidenced in the lives of many of them—in their fidelity to their masters—in their kindness to each other—in their recognition of the claims of government—in contentment, meekness, and devotedness to the one thing needful. The calls to attention in the forms of our public worship—the power of its music—the invariable use of the same prayers—the simplicity of language which adorns our liturgy—the plan of reading the Scriptures in order, whereby "the whole council of God" is declared in his own words—the concise summary of faith in the creed, and of obedience in the commandments, repeated Sunday after Sunday—the practice of reciting after the minister, whereby prayers suitable for private use are learned, and all the fundamental truths of the Gospel. These, and other circum-

stances, prove that the system of our Church is eminently adapted to promote the spiritual welfare of the illiterate, and those who have dull minds. To this subject, the Bishop has constantly, in private, and in his annual addresses, invited the attention of the Clergy. He speaks of this class of our fellow beings, "as a portion of that moral creation, for which Christ died, and for whose spiritual and moral happiness, and the alleviation of their temporal lot, as inseparable from that, we are sacredly bound to be concerned."

Sunday Schools are in successful operation in several of the parishes. They are chiefly for religious instruction, (as free schools exist every where,) and regulated, in every respect, by members of our own communion. The children of people of colour, and some adults of that class, have been among the pupils. These are among the poor, whose claim on this charity has been considered peculiarly urgent; and the interests of their proprietors, as well as of the community, demand their being brought up in that religion which teaches the servant to be obedient to his master according to the flesh, and contented in that state of life in which it hath pleased God that he should be.

The number of baptisms reported to the Diocesan Conventions during the three years last past, we find to be 880. Of these, six were of the Jewish persuasion, three of them adults, and three infants.

The forty-fifth Canon of 1808 prescribing a particular inquiry "into the attention paid to the Canons and rules of the Church," we remark on that subject,—The Episcopal visitations have been stately performed. The Canons and Rubrics are conscientiously observed. Both ministers and people appear to be desirous of walking in the old paths, where is the good way, Great

harmony and affection prevail among the Clergy.

The advantages which result to our Church, and to each Diocese in particular, from our happy union in General Convention, are suitably recognized.

In obedience to the high authority of our Supreme Council, the General Theological Seminary, and the General Missionary Society, have been patronized in some degree; and there can be no doubt that this Diocese will co-operate cheerfully, promptly, and effectually, in forwarding these great undertakings.

The Convention, by a resolution unanimously adopted, is pledged to contribute its full proportion to the Theological Seminary. It is intended that sermons should be preached in all the parishes, as has already been done in several of them, and collections made for the benefit of this institution. Our Bishop has, at the request of the Convention, circulated an address on this subject. More than \$ 7500 have been paid into the Treasury of the Seminary by this Diocese. Including the Dehon Scholarship, about \$ 10,000 have been collected for this object.

By encouraging our candidates* to pursue their studies at the Seminary, we have also wished to testify our desire to assist in rearing this valuable establishment. On its success, as the number of our Clergy is scarcely sufficient to supply our churches, must depend greatly that of the Missionary Society. We consider, therefore, that we are essentially promoting the interests of this excellent Society, by aiding the Seminary; the natural operation of which will be to

increase the number, and the capacity for usefulness, of labourers in the sacred ministry. Nevertheless, the agent of the society was welcomed in this Diocese; sermons were preached recommending it; and it appears he collected \$ 1648, principally from persons who were already patrons of our own Missionary Societies, of which there are three—one whose operations are limited to Charleston—a second, to the State of South-Carolina—and the third unlimited in every respect.

The subject of the education of the youth of our communion is beginning in this, as in other Dioceses, to excite a merited attention. Our Bishop remarks in his last Conventional Address, that "he has long painfully contemplated it as the misfortune of this Church, remediable only by an effort of zeal, which circumstances seemed to forbid to be expected, that the whole progress of the academical education of its youth should be conducted under influences at variance with the principles which distinguish its communion. He considers this a lot not more to be lamented than it is extraordinarily peculiar. He is reasonably anxious, that he may not, on this subject, be misconceived. He glories in the real liberality of sentiment and conduct, with respect to other Christian societies, which he sincerely believes in an eminent degree, to characterize that of which he is one. He deprecates, at the same time, the effects of such an erroneous liberality, as would make that to be regarded with indifference here, which, among all others, is cherished as a concern of high and sacred importance. That the education of their own youth, under circumstances the most favourable to their continuing in their own religious principles, is so cherished by all descriptions of Christian people, with the exception of Protestant Episcopalians, in these States, he asserts with a confidence that needs no

* All the candidates of this Diocese, excepting one who is peculiarly circumstanced, and another who has returned home on account of ill health, are now connected with the General Theological Seminary. The candidates recognized in this Diocese are four in number.

qualification. Permit me then, respectfully and affectionately, to submit the question—Can we be thus expected, consistently with a sound and rational, however moderate, preference of the Christian doctrine and discipline under which our particular religious profession ranks us? Must not such a preference, where it really exists, naturally and inseparably associate with it an anxiety, that the principles we profess should be those in which our children, and the generations following us, should abide, and under whose influence their character, both for this life and the eternal, should be formed? Is not the subjection of our youth to influences unfavourable to their continuing in the faith we entertain, virtually conceding, as a point not worth our care, the character of their religion? If domestic nurture and admonition be insisted on as sufficient to prevent or remedy any such aberration of the mind of youth from the way of the parent's religion, the appeal is to fact and experience, abundantly certifying the contrary, and to the conduct of all other religious communities, exhibiting the *strongest persuasion* of the contrary. No Christian community in Christendom, except that of Protestant Episcopalians in the United States, does not, *as a community*, make provision, or where provision cannot systematically be made, anxiously watch against what is considered the perverting influence of academical education. It is the mode in which, above all others a real solicitude to transmit to their children the religion which men cherish, is most unequivocally expressed, to commit their education to no circumstances that shall have a tendency to counteract its claim upon their respect and adherence. Let me I pray you, not be understood to intimate, much less to allege, any thing derogatory to the claim of the respectable institutions, by charter appropriated to other religious denom-

inations, and of unquestionable right, subject to a religious influence peculiar to themselves, for the candour and indulgence with which the interests of denominations, differing from their own, as far as they are committed to them, may be treated. I have no reference but to the indirect and unavoidable effect of the circumstances under which academic education is conducted, to influence the future feelings and decision of the mind, with respect to religion, in a manner more corresponding with the prejudices of the college, than, except under circumstances of more than ordinary care and judgment, of the parent's roof. I would not be thought unaware of the facility which the expression of sentiment such as these may afford, where subject is not duly considered or understood, to the reproach of *narrow and illiberal conduct*. I feel, at the same time, so incapable of that, in religious sentiment or conduct, which might with any rational construction, be so imputed, that I could not forego this opportunity of bearing my testimony, however feeble and vain it may prove, against a laxity and indifference on the momentous business of education, in its relation to the moral interests of character and life, for which we are not more unconsciously distinguished, than, to say the least, wondered at by our Christian brethren at large. They readily enough, indeed, may explain the difference at present existing between the Protestant Episcopal Church and others, as to the possession and government of seminaries of learning, into the difference of the circumstances of our institutions and theirs, before the colonies became independent States. But they know that our communion embraces much of the wealth and liberality, at least of all the Atlantic States, and might, long ere this, have otherwise provided for a subject, with them always sufficiently important for any sacrifices

and exertions it may require. Brethren, in laying before you these impressions, I am not conscious of the existence of any feeling in my mind, which you could, on the closest inspection, disapprove. *Out of the fulness of a heart*, anxious for the permanent, sound respectability and strength of our peculiar institutions, I have spoken what I have ; nor can I imagine any circumstances of moral consciousness, under which it could prove painful to me, to be reminded that I had thus expressed myself before you."

GEORGIA.

In this Diocese the Church is rapidly rising into notice ; and its present state and prospects are such as to warrant the most sanguine expectations of its more general extension. As yet, there are only four organized churches in the Diocese : one at Savannah, one at Augusta, one on St. Simon's Island, and one at Darien ; the two latter being under the pastoral charge of the same Clergyman, the Rev. E. M. Matthews. All these congregations, it is believed, are in a flourishing condition, and increasing in numbers. In Savannah and Augusta there are large and commodious edifices of brick, furnished with every thing requisite for the due celebration of public worship. In Oglethorpe county, there is an aged, pious, and exemplary Presbyter of the Church, the Rev. Mr. Strong, who occasionally officiates to a small congregation in his vicinity ; but as yet, no information of the regular organization of the congregation has been communicated.

As the services and principles of the Church are becoming more generally known and understood, the prejudices against it are wearing away, and public sentiment is becoming more favourable to its establishment. A large proportion of the population of the State are natives of

Virginia, baptized and educated in the Church, still retaining their attachment to her principles, and willing to co-operate in any efforts for the introduction of her services. The deep anxiety which has been manifested by individual members of the Church, in different parts of the State, to obtain her ordinances, affords a most convincing proof, that missionary labour would there be crowned with complete success.

A society for missionary purposes was instituted by the State Convention in February last ; but as Mr. Bacon, the accredited agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, shortly after came into the Diocese, to solicit contributions to that society, it was deemed inexpedient to make any immediate effort to obtain subscribers to the domestic institution. This, however, will be done, and probably with success in the ensuing autumn.

It would scarcely be hazarding too much to assert, that no portion of our country presents a more promising field for missionary exertion, than some of the upper counties in the State of Georgia ; and the hope is indulged that *this field* will no longer be neglected by those who are engaged in the good work of " sending forth labourers into the Lord's vineyard."

OHIO.

From a letter of the Right Rev. the Bishop of this Diocese, addressed to the House of Bishops, and by them referred to this House, the following statement is drawn.

Ordinations have taken place, of John Hall, Rufus Murray, and one other, Deacons, and one Priest.

The Rev. John Hall, Deacon, has been appointed Missionary at Ashtabula ; and the Rev. Rufus Murray, Deacon, at Norwalk, Huron County.

The Rev. Intrepid Morse has taken charge of the church at Steubenville. The Rev. John Armstrong, of Virginia, acts as missionary in St. Clairsville and Morristown. The Rev. Ezra B. Kellogg has taken charge of St. Paul's Church, Chillicothe.

One Deacon has been displaced from the ministry, and one Presbyter suspended.

St. Paul's Church, Chillicothe, and St. Thomas's, St. Clairsville, have been consecrated.

Two hundred and eighty-five persons have been confirmed.

The Clergy generally are very faithful and laborious; and strict attention is paid to the Canons and Rubrics of the Church.

From the Dioceses of Maine and New-Hampshire, no report or documents have been received.

The whole number of candidates for holy orders in the several Dioceses, is sixty-one.

In conclusion, the House of Clerical and Lay Deputies would respectfully invite the attention of the House of Bishops to the facts that many churches are without pastors—that in the west there exists a large body of Episcopalians, who are as sheep without a shepherd—that our missionary societies are, comparatively, inefficient for want of Missionaries—and in fine, that it is emphatically true, as it respects our Church, the harvest is plenteous, but the labourers are few. The House of clerical and Lay Deputies, respectfully request the House of Bishops to suggest such measures as may seem to them the best adapted to secure to this church an increase of faithful and capable ministers.

In making the preceding statement, the House of clerical and Lay Deputies solicit the prayers and blessings of the House of Bishops, and respectfully request their counsel in a Pastoral Letter to the members of the church.

Signed, in behalf of the House of Clerical and Lay Deputies,
WILLIAM H. WILMER, President.
Philadelphia, May 24, 1823.

[A little Pamphlet, printed nearly 80 years ago, has recently fallen into our hands, containing the sentiments of the Clergy of the County of N. Haven, in relation to the Rev. Mr. Whitfield and his proceedings in this country. We subjoin it, at length, as a very sensible protest against the "new-light" doctrines, and a correct delineation of their tendency and consequences. It may be worthy of curiosity to enquire whether the sentiments and conduct of the Congregational Clergy of the present day accord best with the principles of their predecessors, or with the course which they condemned.]

The Declaration of the Association of the County of New-Haven in Connecticut, convened at New-Haven, Feb 19, 1744, 5, concerning the Rev. Mr. George Whitfield, his conduct, and the state of Religion at this day. 2 Cor. xiii. 8. For we can do nothing against the Truth, but for the Truth. Boston, Printed and sold by T. Fleet, at the Heart and Crown in Cornhill, 1745.

We the Servants of Jesus Christ, and (tho' unworthy) Ministers of his holy religion, being set as Watchmen to observe, what of the night, to warn and guard against Errors and Corrupt Doctrines, Disorders and bad Practices and all such as teach otherwise, and consent not to wholesome Words, even the Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness; Do with Grief of Heart behold and lament the prevalence of Errors, the unhappy Divisions and Separations which are in divers Places, and the Confusions and Disorders upon Religious Accounts, which subsist in the Land, and think we are call'd, in a publick Manner, to

bear our testimony against the same, in this evil Day of our Jacob's Troubles; and in special, with regard to the Rev. Mr. George Whitefield, we esteem it our Duty to withstand him, because we think he is to be blamed, and that in various Articles.

1. We can in no wise approve of his *Itinerancy*, in going from Country to Country, from Town to Town, and from one Place to another, under a Pretence of preaching the Gospel; whereas we cannot understand that he hath any *orderly Call* thereunto, whatever Plea he may make of his having a special Mission and Commission from Heaven so to do. We are of Opinion, that such a Plea is no justification, nor to be in any wise regarded, unless he can prove such his Mission by Miracle, or some other equivalent Attestation from Heaven, that may satisfy a Rational and Impartial Mind: For if his own Affirmation in this Case is to be received, every wild Enthusiast may do the same; and it hath been the Manner of Enthusiasts so to do: Wherefore in this Case, *if he bear Witness of himself, his Witness is not true.*—We also declare against all that have copied after him in the *Itinerant and strolling Way* of proceeding, whether Exhorters or others, *by Reason of whom the way of Truth is evil spoken of.*

2. We account the said Mr. Whitefield hath been a publisher of False Doctrine, in sundry Articles; particularly in declaring in the Pulpit, *that if any Man doubted of his Conversion, it was a certain Evidence that he had never experienced it*, in those very Words, or Words full up to the same sense:—*That an unconverted Minister can no more be the Instrument of a Sinner's Conversion, than a dead Man can beget a living Child;* as tho' the Efficacy of the Ministry depended upon, and was limited to, the Sanctity of the Preacher; as tho' Ministers were physical causes, and not mere moral

Instruments in the Conversion of Sinners: *That a natural Man is a mortely Mixture, half Beast and half Devil:* And in fine, *that God loves Sinners with a love of Complacency, yea, that he loves Sinners as Sinners;* which whether Blasphemous, let others judge.

3. We think him guilty of uncharitable Censoriousness, and Slanderous Reproaching, in the vile Aspersions, bitter Reflections, and condemnatory Censures he hath passed upon the main Body of the Ministry in this Land, tho' the most of them he was a perfect Stranger to, and of most of them it may be boldly said, that they are sound in Faith, and of blameless Conversation, and his Superiors both in Age and Abilities:—Upon Arch-Bishop Tillotson, to whose Name the venerable Dr. Increase Mather hath affix'd the Epithets Great and Good, and concerning whom, with Bishop Burnet, Dr. Colman hath both from the Pulpit and from the Press delivered these Words, (Mr. C——'s Ordination Sermon, P. 18.) “So were Arch Bishop Tillotson and Bishop Burnet, Men of whom the age was not worthy; of conspicuous Sanctity, abundant in their Labours, steady in their Conduct, of unspotted integrity, of an apostolical Spirit, and ready, I believe to have died either for their Country or for Christ; yet these Great and Good Men have been loaded with Obloquy. But their Names must needs live in the History of the Church, if Truth do not perish from the Earth.” Yet a raw and unstudied young Man starts up, and assaults the Character of the Great and Good A—Bp. in more opprobrious Language than that which the wicked Children used toward the Prophet, *Go up thou Bald Head;* for he hath had the *Front* to say, and print, “that the Arch B—p knew no more of Christianity than Mahomet,” which we think is very injurious, tho' we agree not in all

Points with the Arch B—p. Bold and Daring Youth! *Go, tarry at Jericho, until thy Beard be grown.*

And upon our Colleges, our Beauty and our Glory, which have been, and are, and we pray that they may be, and hope that they will be, even to the latest Posterity, great and rich Blessings; but Mr. W——d hath said of them, that *their Light is become Darkness, even Darkness that may be felt.* We are astonish'd at the Impudence of the Man, and that he dare so closely imitate the Accuser of the Brethren.

4. He appears to us to be justly accus'd of uncommon Pride and Arrogance, and vanity of Mind, in his very liberal boasting (as he hath done in his Writings, especially in his Journals and the History of his Life) of his Intimacy with God, and his frequently receiving Messages from Heaven by the Holy Spirit, and his great Success here and there.—Had he never read, or had he forgot that counsel and Caution of the wise Man, *Let another praise thee and not thine own Mouth, a Stranger, and not thine own Lips?*

5. He appears to us to be a great Enthusiast, in being led by Impulses and Impressions, and construing his little feelings, or the sudden workings of his own Mind, and his Dreams, to be the Suggestions of the Holy Spirit, without any good Scripture Ground so to do; and that sometimes, in such trivial Matters, and in such a Manner, as can scarcely be clear'd of Prophaness.

6. Nor can we reconcile his Conduct and Practice, in publickly praying and administering the Sacrament among Presbyterians and Congregationalists, in the Extempore Way, with his Subscription and Solemn Promises and Vows at the Time of his Episcopal Ordination; nor see how his doing so is consistent with moral Honesty, Christian Simplicity, and Godly Sincerity.

These Things, which we have alledg'd against him as matters of Grievance and Offence unto us, we could easily, fully and particularly prove from his own Writings, and otherwise, but that we think it needless; it having been sufficiently done by others, by the President, Professors, &c. of Harvard College; by the Letter sign'd L. K.; by Mr. Henchman's Letter; the Vindication (sarcastically so called) of Mr. W——d, and other Pieces which have been printed, and (as far as we know) never yet answered.

Nor can we forbear to enumerate some of the Evils and Mischiefs which have follow'd his Conduct, and Management of those that have gone in his Way, and that (as we think) are the natural Consequents of the same,—viz.—The Ministry is cast into much Contempt, and their Usefulness greatly clog'd and obstructed:—The Minds of People in Matters of Religion are strangely unshing'd and fluctuating, and many turning away, some to Quakerism, some to Anabaptism, &c. insomuch that many know not what to think or where to fix, and are tempted to suspect all Revealed Religion to be a mere Flam and Nullity.

Antinomian Principles are advanc'd, preach'd up and printed;—Christian Brethren have their Affections widely alienated;—Unchristian Censoriousness and hard judging abounds, Love stands afar off, and Charity cannot enter;—Many Churches and Societies are broken and divided;—Pernicious and unjustifiable Separations are set up and continued, particularly at New-Haven and Milford, which have more especially fallen under our Observation:—Numbers of illiterate Exhorters swarm about as Locusts from the Bottomless Pit:—We think upon the whole, that Religion is now in a far worse State than it was in 1740.

Nor have we any good Account that the said Mr. W—d, hath reflected upon himself, as to these his Faults, evil Deeds, and Misdemeanours, held forth Repentance, and ask'd Forgiveness in an open and publick Manner, as we think the Rules of the Gospel do strictly require.

For all which Reasons, and others that might be mention'd, it is our Judgment that the said Mr. G—— Whitefield should not be allowed to preach any where, or to have Communion; and we do hereby publish and Declare, that it is our Purpose and Determination, that we will not admit the said Mr. W——d into any of our Pulpits, nor receive him to Communion in any of our Churches; and that we will Caution the People under our Charge against going to hear him any where, 'till he hold forth Repentance according to Gospel Rule, and bring forth *Fruit meet for Repentance.*

It hath truly been Matter of Grief to us, that so many of the Ministers in Boston did caress, applaud and follow the said Mr. W——d, and even bow'd before him, at his first coming, which we conceive hath had an unkind Influence into the Country, and set the Things of a bad and dangerous Tendency a going; and it is still more grievous to us, that so many Ministers in Boston appear so attach'd to him since his Return, after the bad Effects of his former Visit are so manifest and glaring; nor do we see Reason to dissent from the Rev. Mr. Nathaniel Eells, whose words in his printed Letter are these; *I verily believe, that God in Judgment, and not in Mercy to his People, hath sent him again into this Country.* It is verily surprising to us, and what we cannot account for, that Mr. W—d, under his Circumstances, publickly charg'd with so much moral Scandal, and no way clear'd of the same, should be improv'd to administer

the holy Sacrament, (*Tell it not in Gath*) and that a Gentleman of Character should attempt a Vindication of him in his prevaricating with solemn Vows and Promises.

But we gladly improve this Opportunity to send our publick Thanks to the Reverend and Honoured Gentlemen of Harvard College, the Reverend Associations, and particular Ministers, who have appear'd so valiant for the Truth, against the Errors, Enthusiasm, and encroaching Evils of the present Day.

Thus in a Sense of Duty, we make known our Sentiments and our Resolutions; and God forbid that we should cease to pray for the Peace of our Jerusalem: For our Brethren and Companions Sake, we will now say, *Peace be within thee, because of the House of the Lord our God, we will seek thy Good.* Amen.

Samuel Whittelsey, Moderator, Pastor of a Church in Wallingford.

Jacob Heminway, East-Haven; Joseph Noyes, New-Haven; Samuel Hall, New-Cheshire; Isaac Stiles, North-Haven; Thomas Ruggles, Guilford; Jonathan Merick, North-Branford; Theophilus Hall, Meriden; Samuel Whittelsey, Milford; Jonathan Todd, East-Guilford; Nathan Birdsey, West-Haven; Benjamin Woodbridge, Amity.

Not being present at the Meeting of the Association, but having had Opportunity to peruse the above Declaration, I do fully agree with the Association therein, as tho' present.

Nathaniel Chauncy, of Durham.
North-Guilford, February 21,
1744, 5.

I the Subscriber, not being present at the Meeting of abovesaid Association, yet do fully agree with, and consent unto the above Declaration of my Brethren, not to improve the Rev. Mr. Whitefield.

Samuel Russell, Pastor of North-Guilford.

From the Christian Journal.

REVIEW OF BISHOP WHITE'S ADDRESS.

An Address, delivered before the Trustees, Faculty, and Students of the General Theological Seminary of the Protestant Episcopal Church in the United States; in Christ Church, New-York, on the occasion of the delivery of the Testimonials to the Students who had completed the course of Studies, July 26, 1823. By the Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church in the State of Pennsylvania. 8vo. p. p. 21. New-York, T. & J. Swords.

THE publication of this highly interesting address has given us no small degree of satisfaction. It is particularly gratifying for two reasons: first, because it affords us an opportunity of presenting to the consideration of Episcopalians an institution, in the prosperity of which they are most deeply interested; and secondly, as it exhibits to the christian world views and sentiments on points of theology, which are the result of extensive knowledge, of acute observation, of long experience, and of genuine, unostentatious piety.

It is not necessary for us to say any thing with respect to the expediency of seminaries for theological instruction. Their advantages are too generally acknowledged to make the defence of such institutions either requisite or proper. Young men who are preparing for the exercise of the christian ministry, and who have it in their power to avail themselves of various means, which are afforded, to facilitate their acquisition of useful information, necessary to promote their respectability, will of course resort to those places, where improvement can be made with most certainty and ease; and Episcopalians have only to choose, whether such candi-

dates for the ministry shall be educated in seminaries out of their own church, thus incurring the chance at least of a diminution of attachment to her peculiarities, and others receive no public theological instruction at all; or to show their regard for her interests, by providing for full instruction in all the branches of divinity, within their own pale. Further than this we conceive their controul does not extend. If the former part of the dilemma be adopted, it is plain that the clergy who are hereafter to minister in our sanctuaries, must either be imperfectly educated, as will be the case if they have depended entirely on private direction and application; or there will be some degree of probability, that however well informed on *general* topics of theology, they will have a tendency to the peculiar views of those churches in whose institutions they have received instruction. And every man who is attached to the principles and usages of his church, and who accustoms himself to reflect on the consequences of things, will perceive in this consideration, an argument of immense weight for the preservation and support of a seminary, which was founded by, and is under the protection and government of the highest ecclesiastical council of our Zion.

The address before us was delivered in the presence of the trustees, faculty, and students of this seminary, at the first commencement in July last. The Right Reverend and very venerable speaker directs his remarks, however, exclusively to the students; although it will not be the *student only* who will derive improvement from them. Few clergymen will not perceive something, either in the way of information, or of direction, or of caution, which he may apply to practical improvement. We trust, therefore, that this address will have extensive circulation, among the clergy particularly; confident that the views which it contains

cannot fail to excite in thinking and well informed minds, reflections of great interest and importance.

It appears from the introductory remarks, that the address was delivered in consequence of a "request of the professors;" and we are glad to see that both trustees and faculty have concurred in soliciting its publication. The bishop suggests to the consideration of his young hearers, five important topics, to be kept in view in the course of their study of divinity;—the necessity of divine influence in the pursuit of theological science—the importance of careful attention to the scriptures—the utility of ecclesiastical history as a branch of their studies—the propriety of noticing the rise, progress, and growth of errors, against which Protestantism was intended to be the bulwark—of attending to the causes and consequences of the reformation, and also of examining the English establishment. The two last are indeed so intimately connected with church history, that they may not improperly be considered as a part of it. We shall endeavour to afford our readers a brief view of the Right Reverend author's sentiments on these points.

The first in order, and it doubtless is first also in importance, is this consideration, that the pupils "have need to look to a higher source of knowledge, than any within the walls of the seminary,"—This direction, which the student ought never to lose sight of, is shewn to be perfectly in unison with the views of divine agency on the mind, which are so plainly taught in scripture, and recognized in the various services of our Church. It is illustrated by analogy; and although the influence referred to may operate by the use of various secondary causes, yet for this reason to deny such influence, would be just as absurd as to deny God's providential agency, because effects are produced corresponding with the

external circumstances which apparently give birth to them, and which are usually denominated their causes.

Now if this consideration should have a constant influence on the student's mind, in his *search* after theological truth, it is undeniable that it should have a very serious influence in his *resolution* to pursue that search, and to devote himself to the work of the gospel ministry. And whatever may have been said at any time by uninformed or maliciously disposed persons, we will venture to affirm, that no church in the world more unequivocally recognizes the principle of divine influence on the mind, or brings it home more powerfully to the conscience of the candidate for holy orders, than does the Protestant Episcopal Church. Can any language be used, which is stronger on this point, than that of the ordination service? As it cannot be too often brought before the view of the *candidate*, and as it may be useful occasionally to bring it before the view also of the *people*, that they may see in what situation the conscientious clergyman must consider himself, and not be surprised or offended if his conceptions of duty sometimes lead him to employ warm and serious exhortation in his pulpit addresses, we shall make no apology for introducing it here. In the office for "the ordering of priests," the address to the candidates is made on the presumption, that it is the "*Lord* who hath placed them in so high a dignity:" and it declares that they "cannot have a mind and will thereto of themselves, for that will and ability is given of God alone." And in the same service, the question is put, "Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to this ministry?" A similar inquiry also is made in the form for "the ordering of deacons;"—"Do you trust that you are inwardly moved

by the Holy Ghost, to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?"—It is sufficient to ask, what must be the state of that candidate for so honourable and holy and responsible a station, who in the presence of God and his church replies in the words, "I trust so;" while to such "inward motion of the Holy Ghost" he is utterly a stranger! We would not attempt to analyze the moral feelings of such a man, nor to describe the lamentable state of the unfortunate congregation, which is destined to undergo so great an affliction as that of being subjected to his ministrations.

With respect to the point before us, the bishop shews how susceptible it is of abuse, after he had remarked how influential it must be in its practical tendency, if properly considered.

"The view now taken of the subject, if carried to its correspondent sensibilities, cannot fail to produce humility in the relation in which we stand to the Creator. Its immediate operation is against self-sufficiency; and, ultimately, it bars all claims, grounded on the imagined merit of our works. It is another inference from the premises, that the sincere inquirer should live in the holy exercise of prayer—the mean of obtaining the agency, seen to be so necessary in the search of truth; so that if there should be any portion of life disengaged from that sacred duty, then is the time when error is the most likely to be successful.

"If the question should be moved—By what test shall we know that we are under the guidance here affirmed? the answer is, We may know it exactly in proportion as it is discoverable in holy habits, manifesting themselves in holy actions. By nature we are destitute of religious affections; agreeably to what is said in our 9th article, that "man is very* far gone," or, as some translate the Latin copy, "as far as possible

* The word "very" was accidentally omitted in the pamphlet.

gone from original righteousness."† Of course, if there be a renewal in this important particular, it ought not to be contemplated in a severance from its procuring cause, whatever there may be of intervening instrumentality, all of the divine bestowing."—p. 7.

And again—

"All abuses of the principle treated of, should have the effect of showing the importance of right apprehensions of it, and the duty of esteeming and of teaching it, in proportion to the prominent place which it holds in the system of religious truth. Perhaps there is no point the absence of which from the pulpit, so unequivocally proclaims to the hearers the unsoundness of the religious creed of the preacher; this being the consequence of their so frequent meeting of it in the scriptures, in the prayers, and in the relation which it bears to all the subjects which come either under the head of devotion, or under that of the graces of the Christian character.—p. 8.

The next point which the author inculcates "is a diligent study of the holy scriptures." It is unnecessary to illustrate the utility of this recommendation. The subject has received in all ages a considerable share of attention; although it must be confessed, that the time has been, when the study of the divine books was not pursued by the guidance of those sound principles of history and philology, which alone can determine its true meaning. For want of this guidance, mystical and unauthorized interpretations, absurd in their na-

"† Although the view here entertained of the subject is consistent with either of the copies of the articles, the English copy is the standard in this country; no Latin translation having been yet framed or adopted. In inquiring into the sense of the reformers, the English is of the most authority, having been formed in the reign of Edward VI and not rendered into Latin until the reign of Elizabeth."

ture, and deleterious in their tendency, have usurped the place of sound rational criticism. But the subject is now receiving a proper degree of attention. Intellect of the highest order, and learning of the most extraordinary compass, have in the old world consecrated their powers to the elucidation of the word of God; and of the new, it may be said, that the example has not been without its influence. The *original* text is the subject of investigation; and the inspired authors are heard, each in his own tongue, declaring "the wonderful works of God." The time has come, when the candidate for holy orders, who is guided by the principles above suggested, will not content himself by knowing the opinion of his commentator on any text; he will go to the sources of information, and investigate for himself. He will study the principles of critical and exegetical inquiry, and applying them to the unadulterated spring of holy truth, he will draw the pure water of life. "The law and the testimony," as originally delivered, is the standard of divine truth; and in the study of theology, it is all important that every thing be weighed and measured according to this standard. This sentiment we shall introduce in the bishop's own words.

"The second matter to be recommended, is a diligent study of the holy scriptures; which is introduced not for the establishing of their claim to be a branch of theological education, that being supposed unnecessary; but to sustain for them the preminence contemplated in the course of studies prepared by the bishops. It makes the scriptures the ground-work of the whole; and directs that the ground shall be repeatedly gone over, with the help of judicious commentators, before an entrance either on ecclesiastical history, or on systematic theology. The provision originated in knowledge possessed by the bishops, that it was not uncommon to prepare a candidate for the ministry, by too early a filling of his mind with the tenets of an adopted system; doubtless, not without notice of the

texts, by which the respective points are supposed to be supported; but the interpretation in a state of severance from the contexts, bearing a tinge of the colouring of the doctrines designed to be inculcated. The plan is radically wrong; and the mischiefs of it will doubtless be here guarded against, by due attention to the order of study, prescribed with a special attention to this point."—p. 8.

We are gratified by tracing a coincidence between the views exhibited on this topic by the Right Reverend author, and the professor of biblical learning and the interpretation of scripture, in his address delivered last year.

"The great inquiry (says he, p. 20) which the christian divine should propose to himself is this—On the point in question what say the *scriptures*?—The bible—be it indelibly fixed in the recollection of the student of theology—the bible is the great source of spiritual truth."

Nothing is more usual among pious but moderately informed writers, and especially preachers, than to give an interpretation of scripture, "in a state of severance from the context." This is sometimes done, even to support a true doctrine. The universality of the moral influences of the Spirit, a capability of receiving those influences being of course presumed, we consider as a scriptural doctrine. But this doctrine cannot be proved by *some* of the texts which have been adduced in evidence of it. For instance: When St. Paul says, "the Spirit is given to every man to profit withal," 1 Cor. xiii. 7, we cannot think that this text proves the universality of his influence, although it has often been quoted for this purpose. If we examine the context, we shall see that St. Paul is not speaking of the ordinary influences of the Spirit, but of his miraculous gifts. The Corinthians had abused these gifts, prostituting them to unworthy purposes. To this the Apostle refers; as if he had

said, ‘it was not for purposes of display that the gifts of the Holy Spirit were poured out upon you, but for utility ; the manifestation of the Spirit is given to every one to profit with that he may edify others as well as himself.’ It is plain therefore from the *context*, that the words “to every one,” must be understood in a restricted sense, viz. ‘to every one to whom the Spirit is given.

The next subject which the sagacious author brings to the consideration of the theological student, is the importance of ecclesiastical history. The wise and judicious character of the following observations on this point, will be an abundant apology for the length of the extract.

“ Next to the importance of holy scripture, and the proper application of it, and this is the third remark, is that of the history of the early ages of the church ; it being especially understood of the first three centuries. In the fourth, the heresy of Arius, contradicted by the council of Nice whose creed may be considered as the testimony of Christendom, to the apostolic doctrine handed down in the various departments of it from the beginning, was followed by minute distinctions, the armour of the various combatants, and calculated rather to obscure than to elucidate the truths of scripture. The persecutions which followed, are sufficient to render problematical, how far so gross a departure from the spirit of the gospel, ought to permit, from that time, the mere testimony of the church to be evidence of the purity of its doctrine. In the fifth century there succeeded the bold heresy of Pelagius ; and although nothing can be more contrary to the evangelical doctrine of grace : yet the metaphysical refinements growing out of the controversy, have loaded theology with doubtful disputations, continuing to produce embarrassment at the present day. The opinions of the prominent writers of controversy are not uncommonly quoted in alliance with, or in contrariety to, those of the preceding times ; which cannot be correct, on the ground here taken—that neither the one nor the other are evinced of the faith handed down by the apostles, except as testimony ; which ought to be esteemed, other circumstances being

equal, in proportion to the nearness of the stream to its source.

“ Of the advantages to be derived from the records of the first three centuries, it is not the least that they afford unanswerable proof of the absence of what are exclusively the tenets of the Roman Catholic church. Not a vestige do we find of the authority of the bishop of Rome, beyond what was attached to the respect paid to the dignity of his see, in the capital of the empire ; at that time comprehending almost the whole of Christendom. No intimation is found of the worship of images, of purgatory, of transubstantiation, or of other matters, which afterwards crept gradually into the church. That these things should have been maintained, and even held preeminently important, and yet not show their heads in books written for the declaring of the christian faith, is contrary to our knowledge of human nature.

“ Further ; when we meet with doctrines of modern times, zealously maintained, and conceived to be of the essence of christian faith ; yet, for any thing that appears, unknown to the prominent persons of the ages in question, it is a proof of their nullity more decisive than if they had been introduced for the purpose of contradiction : since, in that case, it might be pleaded, that there may have been opposite statements, not descended to us. But no : on the contrary supposition, divine truth was buried in the grave of the last of the apostles.

“ The document to be especially recommended to attention, is the history of Eusebius ; a work referred to by writers of all persuasions, as an authentic record of the transactions of the ages specified. It would be an important service to our church, if that work were published from the most modern of the translations of it made in England, and detached from the larger histories of succeeding times usually bound up with it. In that case, there would be a volume of moderate size, to which there might be given an extensive circulation.

“ One of the uses of the measure would be a more general conviction of the existence of the episcopacy from the beginning to the end of the time in question. According to the scheme of those of the greatest name among the advocates of presbytery, it gave way to episcopacy towards the end of the second century. Now, although it is observed with truth, in regard to the time specified, that the among the mo-

ders a scarcity of documents; there must have been an abundance of them within the knowledge of Eusebius. Yet, the alledged fact must have been unknown to him; and this is a consideration, bringing additional weight to our argument, of the impossibility that so great a change should have taken place over the whole face of Christendom, among churches not subjected to a common government, and without evidence of such opposition, as is always produced by great changes in government of churches, especially in resistance of the usurpation of power."—p. 12.

The study of ecclesiastical history is of vast importance to the divine, and if properly conducted might be made extremely interesting to the student. This point is susceptible of much enlargement, but the length of the remarks already made forbid an attempt. We cannot but express our regret, however, that the student who has not access to extensive libraries, or cannot devote very much time to the subject, should be but imperfectly furnished with assistance. A good ecclesiastical history in the English language, is a desideratum. Milner's plan made his work imperfect, and there are many and serious objections to Mosheim. His "Commentarii de rebus Christianorum ante Constantium Magnum," is highly valuable; but we think, (although we would express the opinion with great deference to the learned author's acknowledged ability and research,) incorrect in its view of the early government of the church, and on this subject sometimes contradictory in its statements, and too minute in its representations of ancient heresies*. Of professor Schroeck's voluminous work, we can from our own knowledge give no account. Its reputation on the continent is very high. It were much to be wished,

* His account of the history and heresy of Manes occupies 174 closely printed quarto pages in Latin.

that some of the English literati would turn their attention to this important and interesting subject, and supply a want which is much felt by every student of theology.

The next particular which the bishop recommends is, that

"in travelling downward in the history of the church, there be especially noticed the rise, the progress, and the full growth of those errors of the church of Rome, against which as Protestants, we are bound to caution our flocks. It is an effectual way of exposing the nakedness of an opinion, not only because, on the present subject, novelty must be itself a proof of error, but because there will be found accompanying incidents, which aggravate."—p. 12.

This is illustrated by reference to the introduction of image worship, and of the supremacy of the bishop of Rome.

The fifth and last remark is thus introduced—

"When the student shall have reached the period of the reformation—this is the fifth remark—besides his attention to the causes and the dependences of that great event, it will surely be especially an object with him, not only to be familiar with the grounds of the English establishment, as it was constituted in the reign of Edward VI. but to avail himself of whatever light can be obtained from cotemporary works, and from such as were dictated by the same views of religious subjects in the reign of Queen Elizabeth. The present speaker never looks back on these periods, without admiration of the wisdom displayed in the documents handed down from them. Those of the former period, he considers as claiming a preference, in an inquiry into the sense of the eminent men who took the lead in the reformation of the church of England; and consequently into that of the institutions framed by them. Among those of the latter period, he would hold up, in a conspicuous point of view, the great work of Richard Hooker; which may be applied to the correcting of prevalent errors in the two succeeding reigns; some of them exterior to the establishment, and some of them within it."—p. 14.

In the judicious prelate's observations on this last topic, the reader will find that good sense and liberality, which the well known character and useful writings of the author would lead him to anticipate.

Towards the end of his address the bishop points out the utility of a systematic course of study, notices the lamentable error of pursuing "popularity by a shorter road than along its path," and observes that—

" So far as can be judged by the present speaker, on the ground of observation and experience, it generally happens, that young men, under preparation for the ministry, or admitted to it, and below the ordinary standard in intellectual attainments, are oftener vain, oftener arrogant, and oftener apt to conceive of themselves as not needing the counsel of their seniors, than they whose minds had been chastened by habits of study and reflection; who had advanced so far in the acquisition of knowledge, as to have perceived that there are extensive treasures of it unpossessed, but to be diligently sought; and who, consequently, are the most careful in forming their opinions, and the most modest in expressing them."—p. 18.

The author concludes with some excellent reflections on "the influence of the heavenly grace of charity, to fellow christians exterior to our communion; to those within, of whose principles or practice we may not approve; and to those of the clergy who may be considered as incorrect, in either of these respects." It would be very agreeable to us to extract his observations on these points. They are worthy of deep and frequent consideration, and could not fail to be acceptable. The length to which we have, unintentionally, extended these remarks obliges us merely to refer our readers to them. We hope that the whole address will be frequently perused by the clergy, and that candidates for the ministry will digest its contents, and make them the subject of much reflection; and that both clergy and

candidates will cherish the meek spirit of its author. T.

EXPOSITION OF A PASSAGE IN JOB, TAKEN FROM HARMER'S OBSERVATIONS.

There is a distinction made, in that passage of the book of Job relating to the writing of words, and writing them in a book, of which a very clear account may be given,

O that my words were now written! O that they were printed in a book! That they were graven in the rock for ever! There is a way of writing in the East which is designed to fix words on the memory, but the writing is not designed to continue. The children in Barbary that are sent to school make no use of paper, Dr Shaw tells us, but each boy writes on a smooth thin board, slightly daubed over with whiting, which may be wiped off, or renewed at pleasure; and it seems they learn to read, to write, and to get their lessons by heart, all at the same time: *O that my words then, says Job, might not, like many of those of the miserable, be immediately lost, in inattention or forgetfulness, but that they were written in order to be fixed in the memory!* There are few, Shaw says, that retain what they have learned in their youth, doubtless things were often wiped out of the memory of the Arabs in the days of Job, as well as out of their writing tables, as it now often happens in Barbary: Job therefore goes on, and says, *O that they were written in a book, from whence they should not be blotted out!* So in conformity to this, Moses speaks of writing things for a memorial in a book. But books were liable to injuries; therefore Jeremiah commanded that the book that contained the purchase he made of some lands in Judea, just before the captivity, should be put into an earthen vessel, that it might continue many days, Jer. xxxii. 12, 14: and for this reason also Job wishes his words might be even *graven in a rock*, the most lasting way of all, and much more effectual to perpetuate them than a book. Thus the distinction betwixt *writing and writing in a book* becomes perfectly sensible, and the gradation appears in its beauty, which is lost in our translation, where the word *printed* is introduced, which besides its impropriety, conveys no idea of the meaning of Job, records that are designed to last long not being distinguished from less durable papers by being printed.

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